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Taining three times the amount of matter of our English Dictionary compiled in this country. —*Abridgement of this work, published by G. & C. MERRIAM, Springfield, and for sale by E. HUNT, 6 Asylum street.*

MONUMENTS.

IES G. BATTERSON, Marble manufacturer, Hartford and Litchfield, Ct., would respectfully inform the citizens of Hartford, and the public generally, that he has opened an establishment on Main street, (directly opposite Union Hotel) where he will manufacture at the lowest possible rates, all kinds of MONUMENTS and GRAVES, of the best American and Foreign mar-

ble. —*Arch Tablets, chimney pieces, mantles, centre pieces, piers, bureaus, and counter tops, of Egyptian, marble, or any other kind of foreign marble which is preferred, executed at short notice, and in superior style of workmanship.*

Persons in want of any kind of work in the marble line, are respectfully requested to call and name histyles of workmanship before purchasing elsewhere.

Monuments delivered to any yard in the city of charge.

Hartford, April, 1849.

DOCTOR

J. C. JACKSON,
OFFICE OVER 164 MAIN STREET,
Opposite the State House,
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HARTFORD FIRE INSURANCE COMPANY.

INCORPORATED 1810. Charter perpetual.—Capital, \$150,000, with power of increasing it to \$250,000. HIS long established and well known institutions, has transacted a most extensive insurance business for more than thirty-seven years, throughout the United States and the British North American provinces. It has aimed to secure public confidence, by an honorable and faithful fulfillment of contracts; and owners of property are assured that all fair claims for losses under its policies will be liberally adjusted and promptly paid. Public buildings, stores, mercantile, dwelling-houses, stores, mercantile, household furniture, vessels, stocks or wharves in port, &c., &c., will be insured at rates as low as the risk will admit. The following gentlemen constitute the Board of Directors:—

ELIPHALET TERRY, Esq., President.
Hezekiah Huntington, Charles Bowell,
Albert Day, Henry Kenyon,
Junius S. Morgan, Calen Day,
James Goodwin, David Buck, Jr.

JAMES G. BOLLES, Secretary.

C. C. LYMAN, Assistant Secretary.

Applications for insurance may be made directly to the office of the Company at Hartford, or to its agents in the principal towns and cities of the Union. April, 1849.

ATNA INSURANCE COMPANY,

INCORPORATED in 1810, for the purpose of insuring against loss and damage by fire only.—Capital \$250,000 secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices. The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.—The office of the company is kept in their new building, next west of Treat's Exchange Coffee House, State street, where constant attendance is given for the accommodation of the public.

The Directors of the company are:—

Thomas K. Brace, Miles A. Tullie,
Samuel Tudor, John L. Bowell,
Joseph Pratt, Ebenezer Flower,
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The Atna Company has agents in most of the towns in the State, with whom insurance can be effected.

Hartford, April, 1849.

PROTECTION INSURANCE COMPANY—FIRE AND MARINE.

Office No. 8 Exchange Buildings, North of the State House, Hartford, Ct.

THIS Company was incorporated by the Legislature of Connecticut, for the purpose of effecting Fire and Marine Insurance—has a capital of \$200,000, and has the power of increasing its capital to half a million of dollars.

The company will issue policies on Fire or Marine risks of terms as favorable as other Offices.

Application may be made by letter from any part of the United States, where no agency is established. The office is open at all hours for the transaction of business.

The Directors are:—

Daniel W. Clark, John Warburton,
Charles H. Northam, Eliza Peck,
William Kellogg, Thomas Bullock,
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Ellery Hill, John W. Seymour,
William J. Ward.

D. W. CLARK, President.
W. Connor, Secretary.

Hartford, April, 1849.

Books! Books!

The subscriber would respectfully announce to his numerous customers that he has recently received from the New York Trade Sales, large additions to his former assortment of Books and Stationery, making one of the best selected stocks of Books to be found in the State. The assortment consists in part of the following *School Books*, including every thing now in use.

HISTORICAL WORKS.

A very large collection of Ancient and Modern Histories, including Travels of the most celebrated and renowned explorers known.

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In this department may be found a full and complete assortment of the most standard works, with a great variety of Books for the Closet and Sabbath School.

FOOTBALL GIFT BOOKS.

A splendid assortment of the best American and English Poets, in elegant and plain bindings, to suit the tastes of all. Together with such an assortment of Bibles and Prayer Books as cannot be found every day.

Also, Cap and Letter Paper, and all kinds of Stationery, all of which will be sold wholesale and retail, the lowest prices.

E. HUNT,
6 Asylum street.

Scripture Series
FOR INFANTS SABBATH SCHOOLS.

BY A TEACHER.—No. 1.

THE subscribers have just published the second edition of this little work, designed to impress upon the infant mind the facts of the Creation and Deluge—and the power, wisdom and goodness of God in those events. The 1st edition was sold in a few weeks after its publication. The attention of Superintendents and Teachers of Infant classes is invited to the work.

BROCKETT, FULLER & CO.

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM, PAYABLE IN ADVANCE.

VOL. XXVIII.

HARTFORD, FRIDAY, AUGUST 31, 1849.

NEW SERIES. VOL. XII. NO. 26

Christian Secretary.

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CORNER MAIN AND ASYLUM STREETS.

Terms.

Subscribers in the city furnished by the carrier at \$2 per annum. Papers sent by mail at \$2.00, payable in advance with a discount of twelve and a half percent, to agents whom are responsible for six or more copies. Advertisements inserted at the usual rates of advertising on this city.

Communications intended for the paper should be addressed to BURR & SMITH, post paid.

For the Christian Secretary.

The Origin, Object, and Preservation of Scripture Language,

DR. BUSHNELL'S THEORY.

1. *The Origin of Scripture Language.* —There are strong reasons for believing that human language originated with God; especially that which was employed in religious worship. We are asked, (Ps. 94.) with an assurance that all will concede that point, whether Jehovah had not sight, hearing and knowledge: "He that planted the ear, shall He not hear? He that formed the eye, shall He not see? He that teacheth man knowledge, shall not He know?"

Mark. The confusion of tongues did not touch the divinely originated promise of deliverance from the power of the tempter; Gen. 3: 15. It did not alter the form in which it was expressed by the solemn rites of the altar and sacrifice. —Shem was the chosen channel for conveying the light of truth, and the joys of hope from the old world—from Methuselah, Enoch and the old Adam, forward to Abraham. Shem lived through and beyond the entire period to which Dr. B.'s imagined loss of language referred. Yes, whether we take the Hebrew or Samaritan chronology—100 or 400 years after the Flood, Shem lived thro' it all. He lived 502 years after that event, in possession of all this knowledge of God—all the promises of the wondrous "seed," and all the heavenly derived forms, symbols and terms by which it was preserved and expressed among men. Now, except we make Shem a "broken reed" out of which oozed all these waters of life,—except we assume, against evidence, that God "left himself without witness," or turned his servant, like Nebuchadnezzar, out to grass, we must conclude that the language which expressed the promise and purpose of God, was maintained in actual use at the dispersion from Babel,—that it was transmitted unpaired to Abraham—from Abraham to Moses, and then stereotyped in the ritual of the Jewish Temple, till the first advent of Messiah—Jerusalem's destruction—the 4 great kingdoms of Dan 7, 17—the apostacy of 2d Thess. 2, and the existing condition of the world. This being so, the language of prophecy and promise is not the mere "husk" of truth to be torn off in order to reach a mystic meaning that lurks within. No, the language is the real, rational, perfect expression of "that which is, and shall be hereafter." Dr. B.'s favorite word "husk" when speaking of inspired language, is full of danger. He should not forget that Satan "by his subtlety beguiled Eve" with the notion of a mystic meaning in Jehovah's words. Gen. 3, 4, 5. *The Tempter was the first mystic interpreter!*

Mark. He who thus made man in his own image, with his varied powers to acquire and impart knowledge, did speak to the first formed man, as a father speaks to his son. He spoke to Noah, Abraham, Moses, Joshua and Jesus—yea, "All the prophets spoke as they were moved by the Holy Ghost." Gen. 2: 6, 15, 18; Matt. 17; 1 Pet. 1. We have the inspired record of these divine communications.

Furthermore, the leading communications which God made to man were altogether above his capacity to originate, or even receive, save by faith; hence the language adapted to the exalted subjects of these communications, must have originated with God. He who formed those great conceptions, was alone competent to give them form and expression in language.—Notice the original law, and its penalty, Gen. 2: 16, 17. The law of marriage, Gen. 1: 28,—the Sabbath, and especially the institution of sacrifice, with its sacred altar and holy intent; Gen. 2: 1, 3; 4: 8; 20. There was no object in nature to suggest death to Adam's mind. Life was wasted in every breeze—life was expressed in every living thing; and nothing told of death till God made it the penalty for violating His law. After the fall, nothing in all nature could suggest a "sacrifice of atonement." The ideas, symbols and forms of expression, and objects of sacrifice were altogether above, and out of the reach of man, till communicated by the God of grace. *All this language was original with God—it was not borrowed!*

II. *The object for which it was given* was that man might know the Divine will—know how to demean himself in his newly formed sphere of existence, and enjoy fellowship with Heaven. To fallen man there was an ulterior object. This was to restore him to the favor, the presence and paradise of God. Rev. 2: 7; 22: 2—3. John 20: 31; 3: 19.

III. This divinely derived language, with its great object, has not been lost. By a special providence it has been preserved. It seems both natural and necessary that the blessed God should have one general method of communicating, by language to one people, on one such grand and all important subject. His primary revelations, though made through thousands of years, were made to a few who lived contemporaneously, or whose lives were linked together by centuries. Adam lived 950 years. He lived over 300 years with Enoch, and 243 with Methuselah. Methuselah lived 600 years with Noah. Noah lived with Shem 448 years. Shem lived 150 years with Abraham.

Thus Adam and Abraham lived in close neighborhood,—having only Methuselah and Shem, "of like precious faith," to separate them. The first lived with Adam 243 years—the last with Abraham 150 years—quite long enough to form part of the same family of faith. The lives of these four patriarchs extended through 22 centuries, till the germ of the covenant of promise was fully formed, and distinctly expressed for preservation among the chosen tribes. By them, it was transmitted to the time of its ratification by the promised "seed."

Shem was the channel of communication from the old world—from Methuselah, Enoch and Adam, to Abraham. Shem, Eber and Abraham were contemporary depositaries of inspired truth. So the father of all the Hebrews, and his chosen children, were all the leading revelations made. "Salvation is of the Jews." John 4: 22.

Note. The idea which God gave man, in promise and in worship, formed the nucleus of all their notions of God, man, Messiah—his work and great salvation. The language employed to express these ideas,

formed the basis of all their language. Pet. 1: 21. John 8: 56.

Dr. Bushnell in his work "God in Christ," assumes that man was made with only a linguistic capacity, and that he was left to the use of his faculties to originate his entire language—that it was lost at the confusion of tongues; and that mankind was compelled to originate their language the second time. Dr. Webster in his introduction to his large Dictionary, omits the facts essential to a knowledge of the origin and preservation of the sources of the Hebrew—the parent language of all Scripture, and all pure worship among men. Both as to which contradicts the Bible statements, o. i. that contradicts a. a. few facts meet the necessity in the case fully.

Mark. The exact harmony between prophecy and its accomplishment, justifies faith in Jesus, as the Messiah—it justifies to our minds, the saying of the Most High:—"My counsel shall stand, and I will all my pleasure," in defiance of all opposing agency.

The living truths of prophecy, along the channel of Divine promise, are like the flowers that bloom, and the evergreens that skirt and adorn a perennial stream, as it leaps or rolls its living tide forward to the ocean.

Prophecy is to history, as is thought to language, by which it is expressed. It is the mould, giving order, size, shape and complexion to the leading events of history—This is seen in the Deluge—Israel's deliverance from Egypt—their history in Palestine—the career of Cyrus, Isa. 44 to 46—the first advent of Messiah—Jerusalem's destruction—the 4 great kingdoms of Dan 7, 17—the apostacy of 2d Thess. 2, and the existing condition of the world. This being so, the language of prophecy and promise is not the mere "husk" of truth to be torn off in order to reach a mystic meaning that lurks within. No, the language is the real, rational, perfect expression of "that which is, and shall be hereafter." Dr. B.'s favorite word "husk" when speaking of inspired language, is full of danger. He should not forget that Satan "by his subtlety beguiled Eve" with the notion of a mystic meaning in Jehovah's words. Gen. 3, 4, 5. *The Tempter was the first mystic interpreter!*

If a Protestant may make God's word "husk," then the Pope may also, and then the poor sheep may find neither food or fuel, corn or cob left! But no; "God will magnify his word above all his name." His richest blessings rest on those who believe and "tremble at His word." He will show the precise truthfulness of all that he has said, by his harmony with all the facts to which it relates. "As it is written: He also is wise, and will not call back his words." Isa. 31, 2.

In conclusion, Note 1st. The "glass"—the mirror of truth, (2d Cor. 3, 18,) is formed by the language of Scripture, which originating with God, reflects the true and perfect mind of Jehovah, relative to all the interests of man and the world.

2. The most honored of God's servants have been those, who have held this "glass" before them, most constantly. Thus "beholding as in a glass, the glory of the Lord (in his promises and purposes of love) they are changed into the same image from glory to glory, as by the Spirit of the Lord!"

3. Those who have lost or made least of this "glass" of truth, which mirrors forth the mind of the eternal, to man, have gone farthest into error. See ancient and modern *mystics*, examples.

4. The confusion of tongues was a curse on the ambitious builders of Babel. It rested on the great mass of mankind, because they were involved in the sin; but like all other of Jehovah's judgments, it was designed to stay transgression and punish the transgressors—not to involve God's honored servants. It is thus against all analogy, and positive testimony, to suppose that God cursed Noah, Shem and Eber with Nimrod and Canaan, at Babel. "Shall not the Judge of all the earth do right?" Noah was with Shem at the time of the dispersion.

5. Lest the diversity and versatility of human language should be a pretext for any to swing off from our conclusion, please observe, that it is not an absolute similarity in the visible drapery of all language, from Abel to Abraham, that is maintained. This is my idea. Their leading views of God and his worship, were all instilled with the promised seed. These views were embodied and expressed in their typical worship, and formed the basis of the *Scripture language*. This has not been lost.

6. The language of a typical service is most determinate. It is like the Lord's supper, with its formula of words. It is in less need of translation, and in less danger of modification than common language!—As it is incredible that four generations of pious people should lose the language of the Lord's Supper, while observing it; so it is incredible, independent of inspired history, that the four Patriarchal generations should have lost the typical language of sacrifice. Adam, Methuselah, Shem and Abraham, were surely by grace competent to preserve the language (as well as worship) given by God.

ries of prophetic truths were given in immediate connection with the promises of the Messiah. They were believed and preserved by those who most heartily loved the typical worship by Sacrifice. These prophecies embody the whole outline of this world's sad history, in advance. Their fulfillment, through a series of ages, is a living, acting demonstration, that Jehovah's ever watchful Providence, is over the world, and directing it to its revealed destiny. Prophecy is the book of God's omniscience, held before the eye of man, that we may see that it is not a blind fatality that is doating the world forward to an awful, unknown crisis. It brings out God and reveals him distinctly acting in the world, and preparing to fulfil his great promise. Gen. 3, 15.

7. This class of facts, furnish one of the strongest proofs of the *absolute literality* of Scripture. It shows that the language of Inspiration should be received as true—precisely true.

The promise of Messiah—the typical service of the altar—the prophecies, must all be fulfilled according to the true import of the representation. When the Lord employs symbols or types, they represent realities. He does not promise, predict or typify figures!

The typical Priesthood sacrifice represented a *real* Messiah—not a metaphorical one. The promises, predictions and types of the Patriarchal age, were more fully unfolded in the Mosaic. They have found, or will find, their precise accomplishment in the Christian. All is "yea and amen to the glory of God"—to decipher? We know what man is on the outside—in his noise and mad whirr: but only God knows what a man is within. Six thousand annual suns have lighted the path of human desire to the eye of God.

The registration of six thousand years of trial after happiness lies in the recording books of Heaven. On earth history records, and grossly here and there, a feature of the landscape; but in Heaven we see the secret history; not temples, but the builder and groans of the laborers; not the throne, but the heart of the restless occupant; not ships and shops, but the rise and result of those goading desires that employed them;—not the palace and the mansion, but the dull plothouse, walking in feverish desire, relapsing through craving gnawing enmity to gloomy unrest. Looking upon the passage of the human heart thro' life, God breaks forth and gives the secret of his own joy to man. "It is more blessed to give than to receive." Ah! the chameleon has hitherto been wound up backwards. No wonder it

CHRISTIAN SECRETARY.

The European News.

recognition of Hungarian independence. Address is replete with patriotic sentiments. It breathes the most ardent aspirations for freedom of Europe, it does not spare the tyro who are uniting to crush the spirit of liberty manifested itself on that continent. It names Louis Napoleon as a *poisonous viper* who has called himself around the rising republics of Italy and France, and is "withering them with his pestiferous breath of slimy despotism"—and Austria are styled "incarnate demons" "foul and perfidious Austrians," "bands of human wolves," "wild, murderous hordes driven by the bear of Russia" for the purpose of destroying the brave Hungarians with fire and sword, until whom the gates of mercy are shut—no man is spared—the cry is, *murder all who are of freedom!* the prattling child, the tender and the silvery headed man of many winters have the knife at their throats, and dying, "God and freedom to our native land, and to tyranny."

The document is well calculated to stir up patriotic feelings, and it may induce some to "take the line of march" for Hungary, there to fight for freedom.

REV. BAPTIST W. NOEL.

The following brief item, received by the last number, will be seen that this gentleman, whose name from the Established Church created so much noise in the religious world, has been baptised and is now pastor of a Baptist Church in London.

REV. BAPTIST W. NOEL.—The author of the admirable "Essays on the Union of Church and State," has united himself with the dissenters, been rebaptised, and become the minister of a congregation in Gray's Inn Road, London.

President Taylor's Proclamation.

The proclamation of Gen. Taylor, to the effect that there is reason to believe that an armed expedition is about to be fitted out in the United States for the invasion of the Island of Cuba or of the provinces of Mexico, has afforded a subject for debate and speculation among the political editors for a week or two past. Gen. Taylor says, "the best information which the executive has been able to obtain, points to the Island of Cuba as the object of this expedition, and he warns us engaged in it, of the gross violation of our rights and treaty obligations which they will be guilty of, and the pains and penalties to which they render themselves liable. No such persons expect the interference of this Government in their behalf, no matter to what extremes they may be reduced."

The Washington Republic says that information has been for some time in the possession of the government to the effect that bodies of men were on the course of being levied and drilled in New Orleans, New York and other cities of the Union, and that money to considerable amount has been distributed, that arms have been provided, and arrangements made on a large scale with a view to a military expedition. Their movements have been conducted with great secrecy, but sufficient information has been obtained to satisfy the President that the design of the expedition is the invasion of Schamyl.

The Paris *National* states that it is expected that the Pope would return to Rome on or about the 13th (August).

Sold by Brockett, Fuller, & Co.

MERRY'S MUSEUM.

This popular juvenile magazine entered on its eighteenth volume in July last. It is edited, as most every child knows, by Samuel G. Goodrich, the author of Peter Parley, whose peculiar faculty for interesting children in the way of books and magazines, stands unrivaled. The "Merry's Museum and Parley's Playmate" is handsomely illustrated with engravings. Messrs. Somner & Goodman, are the agents for this city.

Mr. H. D. Kimball, a student in Yale College, is spending the vacation in Hartford and will solicit subscriptions for the above work.

HOLDEN'S DOLLAR MAGAZINE.

The September number of this valuable magazine is received by the agents, Pease and Bowers.

A sketch of the life of the Rev. Dr. Sharp, of Boston, fills the department devoted to "Sketches of eminent living American Divines."

We rightly judge of the present emergency, it is time for the temperance press to wake up and sound the alarm. Pastors should be more than ever watchful over their flocks. They should publicly admonish their congregations of the danger of using the class of preventives here referred to, and, with great prudence and kindness, they should admonish individuals in private, who are beginning to tread upon the enchanted ground. Let all be warned that it is foolish and cowardly—as well as eminently hazardous—for a person to resort to brandy, or brandy mixtures, upon every occasion of a slight symptom of flatulence, or a little griping in the bowels. Such symptoms are doubtless at present more common than usual, and their connection with cholera makes them more noticeable than they would be under other circumstances, and to nervous people they now indicate the necessity of medicine, whereas ordinarily they would be thought of."

We fear that one reason why so many professed temperance persons are in the habit of using brandy this year is, because they prefer it to other medicines. Brandy is not a preventive of cholera, but it may be used to advantage, perhaps in the disease.

We know men—good sensible men on other subjects, who actually believed that Church was about to be ruined by the sacrificial advocates of a State Constitution, and that a long, dark, dreary night of infidelity and sin was to follow. But the Constitution was formed and adopted, and the same men that opposed it the most bitterly on the ground that the Church was to be ruined by it, have since learned that the stability and permanency of the religion of Jesus Christ, does not rest on the efficacy of human laws. This great truth is yet to be learned by a great part of Christendom.

ZION'S ADVOCATE, of Portland, Me., has been a familiar and constant friend to us for nearly ten years, but during the past summer we have not received more than two or three numbers of it—have the mails stopped running in Maine, neighbor Smith, or do your mail packers neglect their duty? We feel reluctant to part with old acquaintances, so please to send your paper along, *regularly*, if possible.

DEEP RIVER BANK.—The stock of this new

bank has all been taken, and the stockholders met

on the 28th inst., and made choice of the Directors.

Joshua L'Hommedieu, of Chester, was subsequently chosen President.

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the presidency of the College at Georgetown for

his emancipation vote, we consider as good as five

thousand votes to the Emancipation party.—*Lowell's Examiner.*

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CHRISTIAN SECRETARY.

Poetry.

For the Christian Secretary.
The true End of Being.

REV. A. T. VIETS.

"None of us heath to himself"—SCRIPTURE.

Not to myself I live;

The whispering sunbeam seems to say,

From the gladdening fount of day,

It swiftly wings its cheerful way;

I live, my light to give:

This is my being's great design,

No selfish will that light confine,

But the starry world I shine.

Not to ourselves we live;

The starry hosts in concert sing,

When shadowy eve begins to spring,

To others then we freely bring

The light which we receive;

And blessing then each cheerful ray;

We come at silent close of day,

To watch the hours of night sway.

Not to ourselves we live;

The blooming flowers bring sweet reply,

To bless the earth like stars more nigh

Than those that cheer the distant sky,

Our life of bloom we give.

To other's eyes, at other's feet,

We breathe to shed our fragrance sweet,

The smiles of heaven and earth may meet.

Not to ourselves we live;

The mist we gather from the main

Descends to earth in gentle rain,

The blessing which we give.

True nature has no miser shelf,

No thirsting heart for worldly pelf,

Nor lives, to live alone to self.

Not to myself I live;

The heart of love and faith reples;

This world I freely sacrifice

To gain a better in the skies,—

This life to Christ I give;

Nor shall vain toils that fade with time,

Beguile my soul of joys sublime,

Blest fruits of a celestial clime.

None to themselves then live!

If Heaven's best will we truly know,

We live for others here below,—

To seek a calm for human woe,

And life in blessing give;

To soothe the heart by sounds of love,

To lead the erring ones to heaven,

We live,—for this our life is given.

Saturday Night.

The week is past; it latest ray
Is vanished with the closing day,
And 'tis as far beyond our grasp
Now departing hours to clasp,
As to call back that moment bright
When first creation sprang to light.

The week is past; and has it brought
Some beams of sweet and soothed thought;

And has it left some memory dear
Of heavenly raptures tasted here;

Although it ne'er return again?

And who would sigh for its return?
We are but pilgrims born to mourn;

And moments as they onward flow
Cut short the thread of human woe,

And bring us nearer to the scenes
Where sorrows end and heaven begins.

Religious & Moral.

The Geography of California.

We have had a flood of desultory notices concerning California, many of which, as was to be expected, are so tinged with the peculiar feelings of their authors as to be worthy of but little reliance. One emigrant describes California as the American Eden—and another, as a sort of combination of the Dismal Swamp and the Desert of Sahara. Different seasons of the year, and different portions of the vast region of California, may in part justify these contradictions of description. It must be long ere the physical features of California will be accurately ascertained. The maritime portion of Upper California, contains 100,000 square miles, and is as large as Italy. It is then evident that but very imperfect knowledge on this subject is obtained.

A few well ascertained facts, however, connected with the geography of California have been derived from the recent explorations in that quarter—and a review of those facts will not lack interest for those who contemplate emigrating to the El Dorado of America—for those whose friends may be included among the emigrants, nor for those who may feel any degree of interest common to all citizens, in the new territories of our nation.

The coast of California is indented with several navigable inlets, similar to what are called Firths, in Scotland, and which are also found in corresponding latitudes on the Atlantic shores of North America. For example, Chesapeake Bay, Delaware Bay, and Aspinwall Sound. The vast importance of these inlets in reference to the mercantile prospects of the country may be imagined.

The high ridges of the Sierra Nevada, or the Snow Mountains, which are a continuation of the Cascade ridge into Oregon, not only divide Upper California into Eastern and Western Territories, but they occasion such differences of Climate between the regions East and West, of them as will essentially affect the characters and pursuits of the inhabitants on the one side and the other.

Thus while the mines of California attract inhabitants from the North and the South, it would seem that Providence has prepared for those who choose to resort to agricultural pursuits, climates most congenial to their constitution and habits.

A remarkable feature of Oregon and California is the parallelism of the ridges which belong to the lofty chain of mountains by which those countries are divided. The highlands, and also the rivers of these countries with but few exceptions, run for a great part of their course North and South and parallel to each other, and also paral-

lel to the Rocky Mountains. It follows, indeed, from the parallelism of the Mountains, that the rivers of which these mountains are the sources, instead of making a precipitate and rapid passage to the Ocean are compelled to take some circuitous courses, and to irrigate a large portion of the country.

The advantages of the Ocean winds and exhalations, must be chiefly enjoyed by those living in the maritime portion of California. It is perfectly evident that the varying heights and winds of different parts of California are of themselves sufficient to produce climates most unlike each other.

The following is Col. Fremont's account of his observation on the East and West sides of the Snowy Mountains in December 1845:—At latitude 39 deg. 17 min., that is a little South of Philadelphia, observations were made on each base of the mountain. On the eastern base at about 4000 feet above the level of the sea—on the western base at about 5000 feet above the level.

"As I looked on all this, my tutor told me that it was the work of the red wine, which leaps gaily up and laughs over its victims, in demon merriment. I shuddered, father, and resolved never again to taste it, lest I too should fall. But your word is law to me. Shall I drain the cup?"

The Duke looked wonderingly upon his first born, and then placing his hand gravely, yet fondly upon his head, answered:

"No, my son, touch it not. It is poison as thy tutor told the. It fires the brain, darkens the intellect, destroys the soul."

Put it away from thee, and so shalt thou grow up wise and good, a blessing to thyself and to thy country."

He glanced around the circle. Surprise and admiration were on every face, and moved by the same impulse, all arose while one of the number spoke:

"Thou hast done nobly, boy," he said, and thy rebuke shall not soon be forgotten.

We have congratulated your father upon the passing season. We now congratulate him upon that best of all possessions, a son worthy of France, and of himself."

Young Americans have been sent to school in Switzerland; and I have heard their teachers, who found them less manageable than English or Swiss boys, maintain that they must all of them have some dash of wild Indian blood in their veins. Englishmen, on the other hand, sometimes attribute the same character to republican institutions; but in fact they are spoilt long before they are old enough to know that they are not born under an absolute monarchy."

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The Great Basin is the appellation of the country, eastward of the Snowy Mountains. Here, near the Great Salt Lake, is the chosen abode of the Mormons—destined, without doubt, to become a most flourishing community, unless the absurdities and vices of their system, result in their speedy decay and dissolution.

The weather of the maritime California, including the valleys of the Sacramento and the Joaquin, is not so much divisible into summer and winter as into wet and dry.—When the dry season sets in vegetation flags, to revive during the rains. In low lands and wet wooded portions of the country, vegetation continues through the year.

"In the southern portion of California," says Fremont, "the country is characterized by salubrity and vegetated warmth.—There is no prevailing disease, and the extremes of heat during the summer, are tempered by the sea breezes during the day and by light airs from the Snowy Mountains by night. California below these mountains is about the size of Italy, and much like it in climate."

THE DYING GIRL.

As Uncle Jesse has not sent any thing

for this paper, we wish to say a word to

our young readers.

Children do not like to think much about dying when they are young. It is very common for them to think they shall be old men and women—and enjoy a long life. But this is not certain. The young may die as well as the old. Kind parents and friends and physicians, all cannot prevent children from dying. We want our youthful readers to think of this; and you should be called to die young, that you may be prepared to go where Jesus is, and be happy in heaven. Will you think of it every day, and try to pray that God will forgive your sins and make you holy, and then you will not be afraid to die. You can see how a little Christian can die in the following account of

THE DYING GIRL.

"Twas at the close of a bright autumnal day, that sweetest yet saddest season of the year, a lone mother was weeping over the couch of her dying child. The last rays of the setting sun shone bright and glorious across the apartment, and gleamed with yellow lustre on the pale face of the beautiful invalid, upon whose broad and lips death had stamped his signet. The whispering breeze stole softly through the open casement, bearing upon its wings the odor of a thousand wild flowers, sportively playing with many a fragrant blossom, which the kind hand of an affectionate mother had placed in the window to soothe and comfort her departing child. As it fanned the fervor of the lovely one, a sweet smile played across her placid features. 'Mother, dear mother!' In an instant she was by her side. 'Ah! the calm evening breeze has revived me.' One look, told, that sad mother, it was in vain to hope for life longer. 'Take my hand, mother; now press thy cheek to mine. Do not, do not weep, mother—I am well now—I will soon be happy—I am going to Jesus, mother, dear mother, why dost thou still weep—wouldst thou wish to keep me here? I do not fear to die; I am not afraid of death; I feel that Jesus will receive my spirit.—Last night I dreamed I was in heaven; oh, it was so lovely there. I heard such sweet tones of music—deep-toned and holy.—There were flowers that never faded, and brooks and rivers of living water, whose course was never dry. There were thousands of angels dressed in white. One looked like the shadow that flings itself for a moment across our path, and then disappears—like a vapor that appears and is quickly dissipated, and we see it no more, so rapidly the pleasures that are of earth consume and flee away. O what shadows we are, and what shadows we pursue.—No! shadows we are,—"through shadows we pursue." "O let us elevate our thoughts from time to eternity, and transfer our affections from earth to heaven. All below perish in the using, but the things that are above are so lofty and pure, so sublime and godly, so real and true, that the very desire of them gives the mind an elevation, and a strength, and a purity, which in themselves are most improving, most grateful, valuable and important.

REV. J. E. BEAUMONT.

Shortness of Earthly Pleasures.

The fashion of this world passeth away, but the things which are above abide and endure for ever and ever. Like the bubble that is blown, and that, when the rays of light fall on it, glitters in all the colors of the rainbow; but whilst we gaze, bursts, and is no more—like the gourd which casts its cooling shade against the vehement noon-tide heat, but ere the next day's sun, has utterly withered away—like the flower that blooms and sheds its odor are gone, like the shadow that flings itself for a moment across our path, and then disappears—like a vapor that appears and is quickly dissipated, and we see it no more, so rapidly the pleasures that are of earth consume and flee away. O what shadows we are, and what shadows we pursue.

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REV. J. E. BEAUMONT.

Hope Ever.

The night is mother of the day,

The winter of the spring,

And ever upon old decay.

The greenest moses cling,

Behind the cloud the starlight lurks,

Through showers the sunbeams fall;

For God, who loveth all his works,

Has left his hope with all.

Revolutionary Occurrence in Paris.

At the time when Louis Philippe was precipitated from his throne, a very natural expectation was entertained that the removal of such a prop of Romanism would make a great change of that interest. But the result does realize this expectation.—

The event has shown that Romanism, like certain animals, can so turn in its fall, as light upon its feet.

The present Government is only treading

in the foot-steps of its predecessor, and it

may be said, the Republic is in course

of accomplishing what the monarchy would

his mantle, and his plumed cap was torn and soiled, as if by the pressure of many footsteps. They bore him into the palace, and I wondered if his duchess wept like the beautiful wife of the citizen.

"As I looked on all this, my tutor told me that it was the work of the red wine, which leaps gaily up and laughs over its victims, in demon merriment. I shuddered, father, and resolved never again to taste it, lest I too should fall. But your word is law to me. Shall I drain the cup?"

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